



Daniel Without Make-up

And Long Toes

Revisiting The Prophecies Of Daniel

Gerrie & Martie Malan



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(Revisiting The Prophecies Of Daniel)

GERRIE AND MARTIE MALAN



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Special and Enhanced PDF Edition

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DEDICATION

This book is a team effort between Gerrie and Martie Malan. While Gerrie has been the scribe in the process, the understanding of biblical knowledge presented flows from intensive Bible study, discussions and eventual contribution by both.

We present the book in honour of our heavenly Father, who gave the Son of His love as the Light of the World, and His Word as the lamp for our feet and light unto our path.

It is our sincere trust that the book will kindle in readers a new desire to revisit what they have been taught about the Daniel prophecies, however sincere and wonderful their teachers might have been, and follow the Berean example to carefully sift the Scriptures anew in order to see if those teachers have always rightly divided the Word of Truth.



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PREFACE

Many books and articles have been written on the apocalyptic book of Daniel in the Old Testament of the Bible. Searching the expression Daniel's Seventy Weeks on the Internet for example, turned up 574 000 results. One has to dig deep though, to find articles or books showing that the writer was prepared to look at Daniel without all the make-up imposed on it through Greek techniques of philosophy and modern spiritual philosophising.

Well-known and widely respected South African pastor, the late Edmund Roebert, wrote his book on Daniel in 1992 under the title of *The Prophet Daniel Looks Into The Future*. Roebert's preface to the book starts out with the following two paragraphs:

Prophecy is in the Bible to be known and understood. It is not the hiding of truth but a matter of unveiling it. God has chosen to give us guidelines about the future.

People want to know about the future! God wants people to know about the future! For that reason about twenty-five percent of the Bible books are prophetic. For that reason He sent the precious Holy Spirit to teach us about things to come (John 16:13).

By both the book's title and these two kick-off paragraphs, pastor Roebert leaves the reader in no doubt as to the titrated truth that follows. With the expression 'titrated truth' we have borrowed a concept from the natural sciences that describes a process by which the scientist is looking for a **predetermined answer**. If he wants to know the percentage of chlorine in a solution, for example, his process will show just that and

nothing else. The solution might contain many other substances, but the process will not identify them.

This, sadly, is a description of how many Bible scholars have dealt with the Bible, especially through the last two centuries. Some teachings, for example, follow a process of titration based on the interpretation of Bible prophecies in a double sense, or as a repetitive ongoing phenomenon. This simply means that prophecy is seen as applying to a specific situation or people in biblical times, but with another future implication for modern humankind. In other words, a biblical prophecy for the ancient nation of Israel allegedly also has a

It seems that every generation wants to apply the biblical prophecies to their generation.

veiled prophecy for people to come in a distant future to the literal biblical situation.

The Book of Daniel is mostly the foundational starting point of many modern end-times teachings. It is the book from which an Antichrist world ruler to come is identified and upon which many calculations of end-times related dates have unfortunately been made and remade over and over again.

The Christian faith has become the target of growing skepticism and outright derogatory accusations. Although wrong and twisted doctrines have made their contribution over a long time, this skepticism has been fuelled in no small way by some end-times teachings and its abundance of unfulfilled predictions that have come and gone. The ‘make-up’ part of our title refers to the centuries of philosophised approaches and interpretations that have been applied to the book of Daniel, while the long toes idea comes from a chart of the statue in Nebuchadnezzar’s vision, depicting the so-called church age as ten very long toes already covering some 2000 years in time.

We invite you to take this walk with us through the world of Daniel and his people, looking again at exactly what this prophetic book and its real message is (or rather was?) all about. Afterwards you may reject our understanding altogether, but it may also change old insights or reinforce an understanding that

has been nagging at your mind all along. Whichever comes out true, we invite you to share this look at the message of the ancient prophet without all the philosophised makeovers he has been given especially since the early 1800's.

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SETTLING THE BACKGROUND

“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand...” (Daniel 1:1-2).

INTRODUCTORY REMARKS

Creators of the modern end-times literature, audio-visual products and live sermons, display a number of major common characteristics in their work:

The first is that they use a chart based on the seventy weeks prophecy given to Daniel by the angel Gabriel to teach their understanding of the end-times scriptures. Some create and draw their own version, while others are happy to use one of the popular charts that are available to them commercially and even free on the Internet.

A second common characteristic is that they calculate a time span for the first 69 weeks, after which they then add a gap which has now already extended for some 2000 years, and which is called the church age. The 70th and terrible week is then to be introduced sometime in the future marking the end of the church age, the end of the world and return of Christ according to their interpretation of the prophecy in Matthew 24 (also Mark 13 and Luke 21).

The third common characteristic is the presence of a major end-times player and world ruler called the Antichrist who they state had been prophesied by Daniel.

Whatever one's foundational beliefs on a topic or concept are, they will unavoidably influence and direct your interpretation of the biblical text throughout. We have experienced this reality over and over again – and have ourselves fallen for questionable and wrong teaching in the process. Thus we have believed, for example, that things which in fact had been fulfilled almost 2000 years ago, were prophecies for our time and beyond. Consequently, it is so important to look at some foundational background to any book of the Bible as a starting point to one's reading or study.

Foundational to the book of Daniel, would firstly be its authenticity – in other words, should we regard the book as reliable truth? Secondly, it is important to understand basic aspects of the cultural history forming the book's background, without which we are in danger of falling into error even as we start our study. These two foundational topics make up the focus of the next two sections, after which we can move on to the content relating to the end-times concept. We do not present this book as an in-depth study of every aspect of the book of Daniel. It is most certainly not a verse by verse commentary, but we address those aspects that we feel are needed to shed biblical light on possible misunderstandings and misrepresentations promoted by modern popular end-times teaching.

BACKGROUND TO THE BOOK OF DANIEL

The book of Daniel is one that has attracted and is still attracting considerable controversy. The popular end-times teaching has undoubtedly drawn attention and controversy to both the content and interpretation of the book. But this is not where it ends.

There is not complete consensus among scholars on the authenticity of the book of Daniel, and one finds a variety of viewpoints in scholarly (or academic) sources. I was amused recently, when my attention was drawn to a question posed by a

Jewish lady to the rabbis on a Jewish website (Freeman, 2008). She indicated in essence, that she had read somewhere that the book of Daniel predicted the time of Messiah's arrival, and then asked about the book's authenticity, to which she added the next question as a follow-up to the Rabbi's initial reply:

But can you explain the Prophecy of the Book of Daniel please? Your words are kind but rather vague. Please give your view on the prophecy of the Messiah, how he will ride into Jerusalem on a certain day from the day that Nehemya was given leave to rebuild the walls of Jerusalem, and he did in fact ride into Jerusalem on that exact day. Are we to discount this? Can you help me to understand this please?

The amusement factor lay in the way the Rabbi again avoided giving a direct answer. Someone else gave his opinion too, and then added that he unfortunately did not know what the rabbinic consensus on the topic was. The lady's response was perhaps very relevant to much of the Christian scholarly position too: *"Thank you, I guess my next question is does anyone have the Rabbinic consensus on this?"*

Indeed, is there any significant consensus, not only among Jewish Rabbis, but also among Christian scholars? The various study Bibles, biblical commentaries and other articles we have read certainly do not paint a picture of consensus. For example, the New Jerusalem Bible's introductory notes to the book of Daniel state that the book was not written in the time of the supposed writer's lifetime, but during the persecution of the Jews by the Syrian king Antiochus Epiphanes in 167-164 BC. According to these notes, the book should then be regarded as *"edifying fiction of the same kind as the book of Esther and the apocryphal books of Tobith and Judith"* in view of the inaccuracy and vagueness of historical detail, as well as the date of writing some 400 years later than the supposed time. The compiler of the notes also states that a man called Daniel is otherwise unknown to history, except for a sage (or wise man) called Danel in the ancient Near East.

The various other sources consulted agree that the book had probably been written in different stages to become finalised only in the second century before Christ. David and Pat Alexander (1977: 430) point out that even so, the book had already been generally accepted as Scripture at that time. They note that the Jewish religious rulers recognised writings as Scripture only after very thorough examination and consideration. Although these religious rulers lived only 400 years after the supposed events, they either did not see historical errors in the book, or else they did not question them for some reason.

The book is composed of a blend of autobiography, history, and prophecy. The latter is given in the form of visions, dreams and symbolism. A wise man called Daniel is mentioned in the book of Ezekiel (see 28:3) who was also in Babylonian exile at the same time as the biblical figure Daniel. It is important to note that Jesus referred very specifically to the prophecy of Daniel in His own prophecy about the end of the known age (dispensation) of that time (Matthew 24:15). Although every vision and dream recorded in the book is significant as they set geographical and historical context for prophecy, it is the prophecy of the seventy weeks (or, more accurately, seventy sevens) that is of core importance to our study of the end-times teachings. This specific part of Daniel's prophecies serves as the central framework of the popular modern day end-times doctrines. Everything else is linked to this framework in greater or lesser degree. Consequently our critical test as to the book's integrity as Scripture should lie in that major prophecy.

If this prophecy was in fact fulfilled long after the second century BC date of final authorship, the probability of more than one author over a considerable period of time should in any event not provide any obstacle. One finds a similar principle elsewhere in the Bible. There is, for example, broad scholarly consensus that the book of Isaiah was compiled by several authors over a considerable period of time – yet it is considered to be one of the major books in the Bible. We all need to decide exactly what our position is regarding the inspiration of the Holy

Spirit regarding Scripture – sitting on the fence of indecision will be of no help at all.

WHO WERE THE BABYLONIAN EXILES?

As we listen to the conversation of Christian preachers and teachers from the pulpits on Sundays and on the numerous television broadcasts that we are able to view, the expression ‘Israel’ is used with little if any differentiation or discernment. Consequently the average person would have an understanding of both the ancient biblical record and the modern usage that may not always be accurate within its specific context. So, in order to accurately determine and understand context in the book of Daniel (and others, for example Matthew), we need to look briefly at some historical facts pertaining to the nation of Israel.

For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day (2 Kings 17:22, 23).

Israel was a single united kingdom during the reigns of Saul, David and Solomon only. The biblical state of Israel was comprised of twelve tribes named after the sons of Jacob (Genesis 49), with David and his would be successors coming from the one Southern tribe of Judah. The city of Jerusalem was situated on Judah’s tribal border. Solomon’s successor was his son Rehoboam. Following poor counsel from his own younger generation and ignoring the wiser counsel of the elders, Rehoboam’s tax actions lead to political conflict that ended up in a break-away by the ten Northern tribes, weakening the once powerful nation. Jeroboam ben Navat was made king of this Northern kingdom, which became known as Israel, and Samaria became their capital. The Southern kingdom with Jerusalem its capital became known as Judah.

To break the connection between his people and Jerusalem as the centre of worship of God, Jeroboam set up alternative places of worship in the north. He not only built new temples, but set up golden calves in these new temples. This kingdom lasted little more than 200 years. All 19 their kings were idolaters who led their people in idolatry. They all refused to heed the warnings of God through his prophets, and eventually God removed them from his sight through the Assyrian Empire (2 Kings 17:22, 23; Spiro, 2008).

After nearly twenty years of invasions into Israel and deportations of Israelites, the Assyrians completed the conquest of the Northern Kingdom of Israel in 722 BC by taking the capital of Samaria and deporting the remaining Israelites to other areas. People from other lands were brought in to populate Samaria and the land of the north. Historians declare that the approximately six million Israelites were **so completely dispersed amongst the nations that they took on the new cultures and eventually lost all awareness of their original tribal identity**. There is little real evidence that any of them returned to rejoin the Southern Kingdom of Judah in substantial numbers before or after the Babylonian exile of the people of the Southern kingdom (Canadian British-Israel Association). They are remembered in Jewish circles even today as the ten lost tribes. We must bear in mind that they had been in idolatry for approximately 200 years and had long lost the anchor of the Mosaic covenant to preserve their identity.

The Jewish Encyclopedia(1906) states that the literal fulfilment of the prophecies (according to Jewish interpretation which is still awaiting Messiah, of course) would be impossible if these tribes are truly lost. The only alternative, then, according to the Jewish Encyclopedia, is that these lost tribes must be known today under another name. As one can expect, this alternative has influenced much speculation. In South Africa, for example, those who are involved in the Whites' Supremist Theology, base their claim to racial superiority in general, and of the Afrikaner specifically as the 'new Israel', on the claim that they are allegedly descendants of the lost tribes of Israel.

One also finds this claim to descendance among what is known as non Jewish Torah observant groups.

As noted in the previous paragraph, the Southern kingdom was known by the name of Judah (who was Jacob's fourth son). The kingdom included the tribe of Benjamin also, but they were the smallest of the twelve tribes and Judah formed the main body. Although most of the Southern Kingdom of Judah's kings followed the idolatrous ways of the kings of Israel, practicing Baal worship and participating in other Canaanite religions despite the warnings of the prophets, a few of them served the true God. The last three kings were all evil and the Babylonians swept down upon Jerusalem in 597 BC. They attacked Jerusalem once more in 586 BC. Captives from both these campaigns were taken in exile to Babylon to mark the victories over the Kingdom of Judah (Wikipedia, 2008).

Thus the people of the 70 year exile in Babylon were the citizens of the Kingdom of Judah –primarily of the tribes of Judah and Benjamin. Jeremiah 52:27 confirms this position: *“And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.”*

So the prophecy of Jeremiah (Jer. 20:4) was fulfilled, that Judah would be handed over to the king of Babylon to be taken in exile to Babylon. This kingdom (or perhaps more accurately, the tribe), was preserved because it was to retain the royal lineage of David from which the Messiah would be born! There may have been some members of the 'ten lost tribes' of Israel (refugees) among them, but they are never recognised in the biblical record under such tribal identity, except for some Levites and priests (as confirmed by Ezra 1:5).

**The exiles in Babylon
were the tribes of
Judah and Benjamin.**

Even the term 'Jew' is derived from Judah (Yehudah in the Hebrew) and this name may have originally applied only to Judah's descendents. On his deathbed Jacob assigned Judah the role of leader and king, and this prophecy was fulfilled in 869 BC when all twelve tribes united under the reign of King David

of the tribe of Judah. When the Northern Kingdom of Israel was conquered by the Assyrians and the ten northern tribes were exiled and lost, the only remaining 'Israelites' were the residents of the Kingdom of Judah, and the term 'Yehudi' or 'Jew' came to refer to all who remained of the original Israelites, regardless of their tribal ancestry (Bible History Online, 2008).

In Daniel 1:3, however, the name Israel is used: *“And the king spake unto Ashpenaz the master of his eunuchs, that he should bring (certain) of the children of Israel, and of the king’s seed, and of the princes;”*

In this sense and in view of the historical and cultural background, one should understand the use of the term 'Israel' here as referring to the posterity of Jacob. We also need to bear in mind the probability, as has been explained, of multiple writers of the book over a considerable period of time. In Daniel 2:25 he is correctly described as a man of the captives of Judah. Daniel is also called 'of the children of the captivity of Judah' in chapter 6 and verse 1. It is important to note too that the prophet Isaiah prophesied concerning Judah and Jerusalem in the days of a number of the kings of Judah (Isa 1:1). He also clearly declared the reality of a divided original Israel, by referring to the northern and southern kingdoms as 'both the houses of Israel', the posterity of Jacob (Isa 8:14).



(Courtesy of Wikimedia Commons)

DREAMS OF FOUR EMPIRES

We find in the second chapter of Daniel that Nebuchadnezzar, in his second year as king of Babylon, had a dream or dreams that troubled him a lot. He called the magicians, astrologers, sorcerers and Chaldeans, which refer in this sense to a group of special priestly people, who were also known for studying the heavenly bodies, to show him first his dream and then its interpretation. As a whole, this group constituted all who were regarded to be

A note in passing: Did you realise that Abraham was also raised as a Chaldean? See Genesis 11:27, 28.

skilled in wisdom. Daniel 1:4 indicates, for example, that the selected children would be taught the wisdom of the Chaldeans.

There are different assumptions as to why the king did not describe his dream to them. We understand that he did so in order to secure assurance of the correctness of the interpretation. This is

supported by the king's very clear warning about lying and corrupt words in 2:9:

If you do not make known the dream to me, (there is only) one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. Therefore tell me the dream, and I shall know that you can give me its interpretation.

Through Daniel's intervention the king's anger and decree to destroy all wise men (which seemingly included Daniel and his friends) was averted. God answered their prayer and revealed the dream and its meaning to Daniel.

Nebuchadnezzar's dream

Daniel's introduction to Nebuchadnezzar underlined the fact that God was making known to the king the events of the latter days. '**Latter days**' in this text literally means 'in the after days' or 'hereafter' (Dan 2:29 & Gen 49:1). It refers to the future from that point onwards, including the Messianic days, which is the final dispensation (Jamieson, Fausset & Brown).

Nebuchadnezzar saw an image: the head was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron with feet of a mixture of iron and clay. A stone that was cut out without hands smote the image upon its feet and the whole image was broken to pieces. The stone became a mountain that filled the whole earth (See Gen 49:24; Ps 118:22; Isa 8:13 & 14; Eph 2:14; Heb 12:22-24; and 1 Pet 2:4-10). The image described four successive kingdoms which became fulfilled approximately as follows:

- (1). *Head of gold*: The Babylonian Empire under Nebuchadnezzar's reign, BC 606 – 538.
- (2). *Breast and arms of silver*: Medo-Persian Empire (a kingdom inferior to the Babylonian kingdom), BC 538 – 332.

(3). *Belly and thighs of brass*: Grecian Empire (which Daniel said would rule over all the earth), BC 332 – 30. Divided into four divisions and therefore weakened after Alexander’s death, BC 323 – 30.

(4). *Legs of iron with feet of a mixture of iron and clay*: Roman Empire, BC 30 - AD 476 (The Western part. The Eastern part continued for almost another 1000 years).

Note: Sources differ in their presentation of the time lines. In the case of the Roman Empire, for example, the time lines vary as sources focus on different parts of Roman history and also different regions involved in the process. We have worked basically from the time line of Kenneth R. Wade (2005). These differences have no influence on the end-times prophecies that this book is focusing on.

Perspective on princes, kings and kingdoms

We can so easily be misled in our understanding of what is written when we read our translated versions from a Western perspective. These three expressions that appear in the book of Daniel are examples that show why we need to exercise caution as we form an understanding within the contexts they appear:

The word **prince** does not always denote the son of a king. In the book of Daniel we find at least three different Hebrew words that have been translated ‘prince’. The word *partam* in Daniel 1:3 may signify people of noble descent, according to Gill (e-Sword) and also Zodhiates (e-Sword). In Daniel 1:7 the chief (or prince) of the eunuchs is called a *sar*, which indicates a head person of any rank or class – a leader among people in various capacities (Mounce, 2006: 538). The word used of both the coming Messiah and the prince whose people will come to destroy (Dan 9:25, 26) is *naghiyd*. It also has a broad range of application, including king, commander (civil, military or religious); noble; prince; ruler; leader; governor (Strong).

King and kingdoms: The Jewish historian Josephus, for example, calls Titus a ‘king’ and ‘Ceasar’, although he was only

the emperor's son and commander or general of the Roman army at the time. We also find that the Jews called the Roman emperors 'king' (e.g. John 19:15) although the emperors never took such title for themselves (Whiston, 1998: 839). The expressions of 'king' and 'kingdom' in the visions and prophecies of the book of Daniel and others in the 'end-times family' should therefore be approached with the same caution. See Daniel 2:44, for example:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, (but) it shall break and consume all these kingdoms, and it shall stand forever.

Daniel's visions of the world powers

Several decades after Nebuchadnezzar's dream, his great-great-grandson Belshazzar became king. In the first and third years of Belshazzar's reign Daniel too had nightly visions or dreams of the four kingdoms, but in different images and in more detail than that of Nebuchadnezzar. Instead of the composite image of a kingly image like Nebuchadnezzar's, Daniel's first vision was based on four great and different beasts that came up from the sea (Daniel 7:3). The second vision had a ram and a he goat as its central imagery (Daniel 8).

Some commentators accept the image of the sea in the first vision as descriptive of the world powers that arose out of the agitations of the political sea . Others understand 'the great sea' to mean, as elsewhere in Scripture (e.g. Josh 1:4 & 9:1), the Mediterranean, the territorial center of the four kingdoms of the vision, which all border on it and to which Jerusalem was subject. Each successive empire added more coastline until the Roman Empire encircled the entire Mediterranean.

At the end of his first vision Daniel asked 'one who stood by' what this all meant (Daniel 7:16-27), and it was explained to him that the four beasts represented four kings (or kingdoms) which would arise out of the earth. (The Chaldean word which has been translated 'earth' carries the meaning of an inferior

place, the realm where humans live - Zodiates.). But there would come a time when the saints of the Most High would take and possess the kingdom (dominion, kingly realm) forever.

Daniel's first vision had four specific beasts (representing four empires) that came out of the sea at the centre. The second vision did not include the Babylonian Empire, which was nearing its end by the hand of the Persian Cyrus. This vision had a ram and a rough goat at the centre. Let us consider the four segments of the first and three of the second vision:

The first beast was like a lion with eagle's wings. The wings were eventually plucked and the beast made to stand as a man, with a man's heart given to it (Dan 7:4). As noted above, the Babylonian Empire was not included in the second vision.

This beast portrayed the Babylonian Empire and was a parallel to the golden head of the image in Nebuchadnezzar's dream. The beast's dominion was eventually taken away (Its wings plucked), but it continued to exist as a 'man standing on the earth' – therefore the composite nations continued but subject to a new world power.

Beast number two was like a bear that raised itself up on one side. The bear had three ribs which said, "*Arise, devour much flesh*", in its mouth (Dan 7:5). In the second vision Daniel saw a **ram** with two uneven horns before the river of Ulai, pushing westward, northward, and southward, and no beast could stand before it. So the ram became great until it was overthrown by a he goat that came from the west (Dan 8:2-5).

Here we have the Medo-Persian Empire, a parallel to the silver breast and arms of Nebuchadnezzar's dream. A bear was considered to be an all-devouring and cruel animal, which is a picture of the cruel laws of this empire. Jamieson, Fausset & Brown (e-Sword) interpret the three ribs in the bear's mouth as Babylon, Lydia and Egypt, which were brought under their sway.

The angel Gabriel met up with Daniel after the close of the vision, and explained that the ram with its two horns was the two kings of Media and Persia (Dan 8:20).

The third beast of the first vision was like a leopard with four wings of a fowl on its back. The beast also had four heads. (Dan 7:6). In the second vision the **he goat** (rough goat) ran into the ram with fury and power. He had a notable horn between the eyes. This goat smote the ram and broke his two horns, and none could deliver the ram out of his hand. The he goat grew strong until its great horn was broken and became replaced by four others. And out of them came forth a little horn which grew exceedingly great to the extent that it cast some of the host of heaven and even of the stars to the ground and stamped upon them (Dan 8:1-12).

This part of the two visions depict the Grecian Empire - parallel to the brass belly and thighs of Nebuchadnezzar's dream. A leopard is smaller than a lion, but swifter. The four wings instead of two might symbolize the swiftness with which Alexander the Great conquered the Medo-Persian Empire. The empire became divided into four 'kingdoms' after Alexander's death at an early age.

The angel Gabriel explained that the rough goat was the king of Greece, and the great horn between his eyes was the first king (who became known in history as Alexander the Great). When he died at an early age, four kingdoms would stand up out of the nation, but they would not have the same power. This is confirmed by the history of the Grecian Empire under Alexander and his four successors.

The fourth beast of the first vision was not likened to any known animal, but is described as dreadful, terrible and exceedingly strong. It had iron teeth with which it devoured and broke into pieces, and with its feet it stamped anything that remained. This beast had ten horns (Dan 7:7). While Daniel was considering the horns, a little horn came up among them, before which three of the first horns were plucked up by the roots. The little horn had eyes like a man and a mouth speaking great things (Dan 7:8).

The **little horn** that came up among the four rulers of the divided Grecian Empire in the second vision grew exceedingly strong. He magnified himself even to the prince of the host, and

had the daily sacrifice taken away and the place of sanctuary cast down (destroyed). Iniquity was installed and the truth cast down. This horn grew strong (Dan 8:9-12).

This last segment of the two visions presents the Roman Empire, a parallel to the legs of iron ending in feet made of an iron and clay mixture Nebuchadnezzar saw. History would prove this empire different in many respects, such as its republican form of government, its power and greatness, extent of dominion, and length of duration. The time line of history shows that the first three empires put together lasted only a few centuries. The Roman Empire lasted almost 2000 years.

It is explained to Daniel that the ten horns are ten kings that would arise. After them would come another who would subdue three kings. He would speak against the Most High and wear out the saints of the Most High. It would last until a 'time and times and the dividing of time'. Then there would come judgment and its dominion would be taken away (Dan 7:23-26). Gabriel showed Daniel (Dan 8:23-25) that this last ruler would bring prosperity through cunning and deceit, but would also magnify himself and stand up against the Prince of princes. He would eventually be broken without human means (literally 'without hand').

All the indications in doctrines of dominion that is taken away – some end-times doctrines, for example, state that Christ's dominion is taken away for 7 years – are in conflict with Daniel 7:14 which speaks of His everlasting dominion that shall not pass away. If something is interrupted there can be no more definition of everlasting.

THE SEVENTY SEVENS PROPHECY

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy” (Daniel 9:24).

INTRODUCTORY REMARKS

Up to this point, we have focused on setting the table for much of the rest of this study of the end-times teachings, by describing the biblical environment and political scenery of a major part of the biblical times. The visions described in the Book of Daniel provide an amazingly accurate description of how the political scenery would unfold for the coming of the Messiah. Even the questions that are raised on the authenticity of a prophet called Daniel as the author, as well as the time of writing, has not been able to deny the integrity of the predicted political scenery in the times of Jesus of Nazareth and the generation of that time.

Let us now turn to that part of the book of Daniel that has interested scholars even in ancient times before the time of Christ, and ever since. One can hardly imagine opening up one of the popular books, whether it is fiction or a supposedly scholarly work claiming to teach the truth about Bible prophecy

regarding the so-called end-times, and not expect to find considerable focus on this central topic in the book of Daniel.

THE SEVENTY SEVENS PROPHECY

The greater part of Daniel 9 describes his discovery in the scroll of Jeremiah, the prophecy of Jerusalem's destruction by the Babylonian Empire and the nation of what we now realise was mostly the tribe of Judah's captivity in Babylon. They were under the rule of Darius the Mede and Daniel realised the time of captivity was nearing its end. His discovery moved him into a prayer of repentance on behalf of the nation, and it seems to include the whole of the original nation of Israel. Daniel's supplication included asking the Lord to turn His anger away from Jerusalem, the city that was called by His name (Dan 9:1-20). In verse 12 he mentions the great evil that has been brought against the nation, "*(...) for under the whole heaven, hath not been done as hath been done upon Jerusalem.*" Albert Barnes (e-Sword) points out in this regard that this was descriptive of the literally true situation. The city, Jerusalem, was in a state of complete desolation; its temple was in ruins; its people had been slain or taken into captivity. It cannot in our view by any sound principle of Scripture interpretation be taken to refer to anything but already past events at that time.

While Daniel was still in prayer, the angel Gabriel appeared to him. (Many years later this same angel would appear to announce the birth of the Messiah Jesus to a young virgin, Mary).

The main body of the prophecy given by the angel Gabriel is recorded in the four verses of Daniel 9:24-27. As we consider these, we wish to underline again that the scope of this publication is not an in-depth verse by verse analysis of every facet of every verse of the book. It is meant to highlight the major (or perhaps we should say, focus on the popular?) aspects in order to understand the place and implication of each within the context of the modern popular end-times theology and teaching for the average reader seeking the biblical truth.

Daniel 9:24-27

The King James Version renders these four verses as follows:

(24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

(25) Know therefore and understand, (that) from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince (shall be) seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

(26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof (shall be) with a flood, and unto the end of the war desolations are determined.

(27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make (it) desolate, even until the consummation, and that determined shall be poured upon the desolate.

Please note that the expression translated as ‘street’ in this context does not refer to a street in our modern understanding. It describes the public square around the temple where the ordinary people worshiped.

Biblical principles of periods

To rightly divide this portion of Daniel 9, we need to establish the correct principles involved. Various modern end-times teachings are built, firstly, upon the interpretation of the ‘weeks’ concept as periods of seven years. Secondly, a gap,

called the church age, is inserted between the 69th and 70th 'weeks' – in other words, an indeterminate delay in fulfilment of the prophecy is inserted.

Archer (1982), quoted by Jones (2005) states that the Hebrew grammar in this context indicates time units other than ordinary seven-day weeks. A biblical principle for the calculation of the seventy weeks (or units of seven) in the prophecy was established in Numbers 14:34, *“According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know my rejection.”* It is confirmed in Ezekiel 4:6, *“And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.”*

The two charts that follow provide typical graphic illustrations of how the 'weeks' and undisclosed or undetermined 'church age gap' concepts supposedly fit into the historical picture of the world's development and its 'coming end' (The Biblical Research Society). Please note that in both cases the fact that it is based on a prophecy to the Jewish people and their holy city, Jerusalem, is displayed in the heading. Yet, a church age or gap that impacts all nations, or the whole of the modern world as we know it today, has been inserted (which some charts present as very long toes to cover the some 2000 expired years that is part their doctrine). Inserting such an age removes the prophecy from the context of the people of Judah (or of all people of the original nation of Israel, for that matter), and transports it into the realm of all the nations of the known world of today. It effectually becomes a prophecy to the nations of all ages, of which there is absolutely no mention in the prophecy itself. To make it one, is to read beyond what is written - a principle Paul raised to express his concern for something the Corinthians (1 Cor. 4:6) were doing.

THE JEWISH CALENDAR

THE SEVENTY "WEEKS" OF YEARS DECREED UPON THE JEWISH PEOPLE AND JERUSALEM

"THE TIMES OF THE GENTILES"

SEVEN "SEVENS" OF YEARS ARE DECREED UPON THE JEWISH PEOPLE AND JERUSALEM

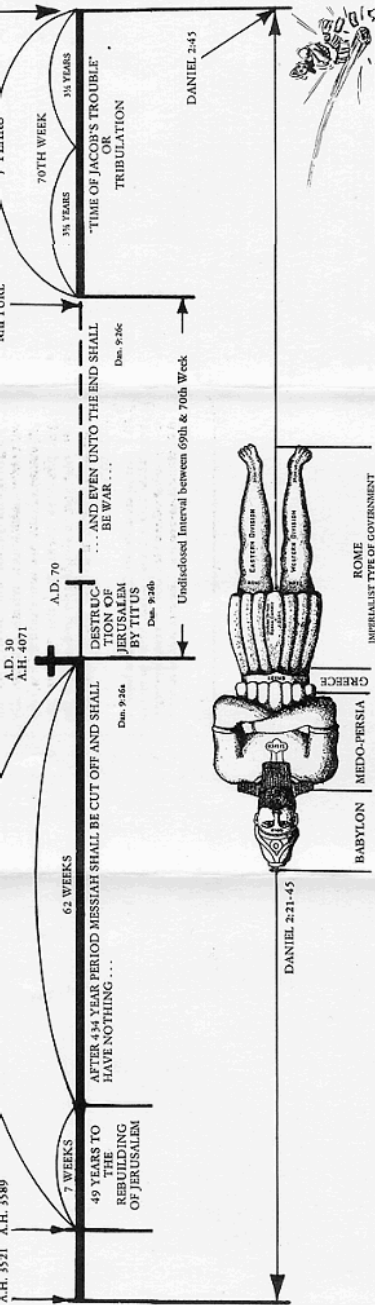
1. TO FINISH TRANSGRESSION
2. TO MAKE AN END OF SIN
3. TO MAKE RECONCILIATION FOR INIQUITY
4. TO BRING IN EVERLASTING RIGHTEOUSNESS
5. TO SEAL UP VISION AND PROPHECY
6. TO ANOINT THE MOST HOLY

Dan. 9:24

Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.

Dan. 9:23

604 B.C. 536 B.C.
A.H. 3521 A.H. 3589



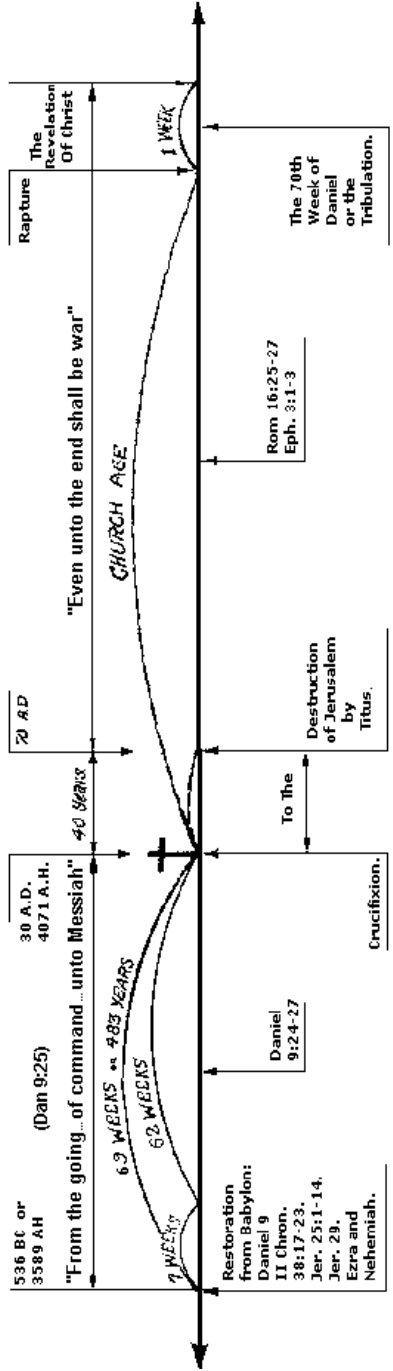
"TIMES OF THE GENTILES" Luke 21:24

Designed by Burt Hagnic
Drawn by M.R. Mogensen

THE JEWISH CALENDAR

—OR—
The Seventy Weeks of Years

"decreed upon thy (Daniels) people and upon thy holy city"



Chronologically and historically, the Bible shows the principle of periods without any gaps. See, for example, Jeremiah 29:10, “For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.” Nebuchadnezzar’s dream and the visions of Daniel reflect four kingdoms following one another, without the presence of any gap between any of them.

Some scholars present a number of arguments in an effort to prove that a gap principle is indeed found in the Bible. Some, for example, reason that God’s prophetic clock stopped temporarily, but not His universal chronometer. **There is simply no Scriptural foundation for such an assumption** and it rests squarely on spiritual philosophising in order to arrive at a

There is no principle in the Bible showing that God’s ‘prophetic clock’ stops while His universal chronometer carries on.

specific pre-determined outcome. One of the arguments they put forward is that the six things to be fulfilled according to Daniel 9:24 (which we discuss later) should usher in the millennial age and Jesus’ glorious kingdom reign on earth (in the sense that modern popular end-times doctrines understand it to be). They also note the destruction of Jerusalem as if the seventy weeks timeline included that calamity. In other words, their arguments are coloured by their own assumptions and interpretation of so-called end-time events and not by sound interpretation principles *per se*. It is accepted they will disagree, but the authors’ understanding and the foundations and principles of that understanding will be clear as we progress through the biblical record of the so-called end-times prophecies. In the process we will show how much assumption and error is involved in the modern end-times doctrines and teaching. Nonetheless, in considering the methods, patterns and mechanics of argumentation of modern end-times teachers, One is reminded of an amusing explanation of why fire engines are red (an illustration the authors regularly use):

Why are fire engines red?

Because they've got 8 wheels and 4 people on them

$8 + 4 = 12$

There are 12 inches in a foot

One foot is a ruler

There was a ruler named Queen Elizabeth

A ship named Queen Elizabeth sails the seas

In the seas are fish

On the fish are fins

The Fins fought the Russians

And Russians are red.

And that's why fire engines are red - because they're always rushin'.

A well-known South African theologian once openly expressed his concern about the way preachers and teachers of Christendom string verses of the Bible together to find a truth and the authors fully support his sentiments. The humorous explanation of why fire engines are red, is a good description of many approaches followed to interpret and teach the Bible in the Christian environment.

Daniel 9:24

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (KJV).

Seventy weeks are decreed about your people and your holy city – to bring the rebellion to an end, to put a stop to sin, to wipe away injustice, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place (HCSB).

The Biblical principles involved to calculate the period given by the prophecy have already been dealt with. There is general consensus among scholars that it indicates 490 years ($70 \times 7 = 490$). Differences among them are rooted in the question

whether it represents one unbroken period, or whether an undetermined gap called the church age has to be inserted between the 69th and 70th week.

What does the Bible say? The angel states very directly that this period is about **Daniel's people and their holy city, Jerusalem**. In other words, the Bible provides clear context. There is not even the faintest of reasons to insert any other nation than Judah into the picture. To do so is to insert into the Scriptural context what is not in it.

The angel then gives a six-fold purpose for the period - it was determined to finish or complete the following:

- (1). finish the transgression (bring rebellion to an end)
- (2). make an end of sins (put a stop to sin)
- (3). make reconciliation for iniquity (wipe away injustice)
- (4). bring in everlasting righteousness
- (5). seal up the vision and prophecy
- (6). anoint the most holy place

In order to evaluate when the prophecy was completely fulfilled, it will be necessary to determine from the Bible, the fulfillment or not, of each of these six aspects. It will be shown later from the biblical record that they had indeed been fulfilled by the Christ.

Daniel 9:25

Know therefore and understand, (that) from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince (shall be) seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times (KJV).

Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until Messiah the Prince will be seven weeks and 62 weeks. It will be rebuilt with a plaza and a moat, but in difficult times (HCSB).

The total period described in verse 25 makes up 69 sevens or 483 years ($7 + 62 = 69 \times 7 = 483$). At the end of this period, Daniel's people would see the presence of Messiah the Prince. One can, therefore, already see that the prophecy is about the coming of Messiah, and not about the rebuilding of Jerusalem. In other words, **the prophecy is wholly Christ-centred**, and not Jerusalem- or Temple-centred. For responsible interpretation, you need to establish the point of beginning accurately. **The key is the decree to restore and rebuild Jerusalem** (and that

**The seventy sevens
prophecy is wholly
Christ-centred.**

obviously includes the date). There are a number of decrees which scholars consider and they put forward various arguments in favour of their respective choices (Jones, 2005):

(1). The decree of the first year of Cyrus I, seemingly issued in 538 or 537 BC (2 Chronicles 36:23 & Ezra 1:1-4). Some scholars would have one believe this decree was only about the rebuilding of the temple, and did not include rebuilding of Jerusalem.

(2). The decree of Darius I Hystaspes, which was issued in 520/519 BC (Ezra 4:24-6:15). This decree was, however, simply a confirmation of Cyrus' decree.

(3). The decree of the seventh year of Artaxerxes Longimanus in 458/457 BC (Ezra 7:7-26). This was an all-embracing decree to restore (socially and religiously) and rebuild (physically) Jerusalem. The king had granted Ezra everything he requested (Ezra 7:6).

(4). The last is the decree of the twentieth year of Artaxerxes Longimanus in 445/444 BC. We read in the Book of Nehemiah that he was disappointed to hear that Jerusalem's wall and gates had not been rebuilt. Archer (1964) speculates that although Ezra

had the authority to rebuild the city, his focus had probably been more on the social and religious restoration activities. Whatever the explanation might be, this decree was simply an enlargement of (or add-on to) Artaxerxes' decree to Ezra.

From the above it then many scholars come to the conclusion that the third decree is the one matching the description of Daniel 7:25 and should therefore be the starting point of the seventy sevens chronology. **Note** that the compilers of the two charts provided earlier as typical illustration of the approach of those who insert a gap or 'church age' into the calculation, both used the first decree as their point of departure to calculate the period and not the third. The popular calculation, however, is based on the third decree as follows:

The decree to restore and rebuild Jerusalem: 457 BC.

First seven sevens (7×7) = 49 years

Until Messiah the Prince (62×7) = 434 years

Therefore 69 sevens = 483 years

After the decree = 457 B.C.

Therefore the beginning of Messiah = ± 26 A.D.

The expression 'unto Messiah the Prince' does not contain anything pointing towards the birth of Messiah as some would have it. Neither does it point towards a triumphal entry into Jerusalem, which others say. We understand from the total context that it points simply towards His initial appearance and recognition as the Messiah.

The literature shows that there is universal agreement among scholars of Biblical history that Jesus of Nazareth was born ± 4 or 5 BC, earlier than recorded (due to an error with our modern calendar). 26 AD is the year of Jesus' baptism and commencement of His public ministry. He was therefore, ± 30 years old when His ministry started after John the Baptist

baptised Him. Soon after that **Peter was the first to acknowledge Him openly as the Messiah** (Matt 16:16).

The ministry of Jesus of Nazareth therefore started at the end of week 69; at the beginning of the seventieth week.

We need to point out that there are some, like Fruchtenbaum (2005), who use the decree of Cyrus as point of departure and then conclude that the first 69 sevens (or weeks) ended with the birth of Jesus of Nazareth. The problem with this reasoning seems to be that Jesus was most definitely not acknowledged at His birth as the Messiah the prophets foretold. One needs to note as well that Jesus was already some two years old when the Oriental Magi found him, not a baby as many illustrations portray him to be.

Ironically, the position of Messiah's appearance noted above is confirmed by Jewish rabbinical sources. One of the most respected rabbis in Jewish history, Rabbi Ben Maimon (also known as Maimonides) wrote in the 12th century that Daniel had elucidated to the Jews the knowledge of the end times. However, this knowledge is regarded as secret and the wise rabbis have barred the calculation of the days of Messiah's coming, so that the untutored populace are not led astray when they see that the End Times have already come but without sign of Messiah (according to the Messiah concept of a political and military saviour they had). Rabbi Moses Abraham Levi stated that he has examined and searched all the Holy Scriptures, but could not find the time for Messiah's coming clearly fixed, except in the words which are written in the 9th chapter of Daniel (Missler, 1996).

The error in the various calculations comes from the fact that every chronological system covering the period from the beginning of the Persian monarchy through the appearance of Messiah, is rooted in the works of Ptolemy. He was a heathen astronomer and writer of the second century AD., and his record

in this regard was based on estimates – therefore largely a matter of guesswork (Mauro, 1921).

Mauro pointed out that there was no need to resort to any system of chronology, as **the prophecy contained its own chronology**. He showed unequivocally that the difficulties and confusion which have arisen in this regard are due to a large measure by attempts to make the prophecy conform to an incorrect chronology. The most important feature of this prophecy was the accurate indication of time (69 sevens, or 483 years) to the coming of Messiah. Mauro, a lawyer by profession, who also wrote a number of books on Christian topics, pointed out that **never has a specified number of time units in the Bible making up a described stretch of time, been taken to mean anything but continuous or consecutive time units**.

The Bible is clear on the fact that the first 69 sevens of the 70 sevens prophecy deals with a period “*from the issuing of the decree to restore and rebuild Jerusalem until Messiah the Prince.*” The decree in question is foretold in Isaiah 44:28, which is **the one of Cyrus**. It is quite unthinkable that the temple would be restored but no houses built (and therefore Jerusalem restored). The book of Nehemiah clearly shows the existence of the city of a rebuilt Jerusalem - his focus was on rebuilding the wall. One can so easily be misled by missing small, yet important detail.

It could be said that despite some differences on which decree applied and what “*the appearance of Messiah*” entailed, there is reasonable consensus in the calculation of the first 69 sevens, but it is here that the adherents of some popular modern end-times teachings insert (or more appropriately, force) an indeterminate gap they call the ‘church age’ into the timeline. Without such a gap their whole theology falls apart at the seams. This gap has now already been stretching over a time-span of almost 2000 years and more than 200 unfulfilled predictions of the end of the world.

Daniel 9:26

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof (shall be) with a flood, and unto the end of the war desolations are determined (KJV).

After those 62 weeks the Messiah will be cut off and will have nothing. The people of the coming prince will destroy the city and the sanctuary. The end will come with a flood, and until the end there will be war; desolations are decreed (HCSB).

It has been stated before that the 70 sevens prophecy is wholly Christ-centred. The first 69 sevens are clearly leading up to the appearance of the Messiah, and this we has been identified as 26 AD, when Jesus was baptised by John the Baptist and acknowledged by Peter as the Messiah. Verse 26 brings the scene to the start of week (seven) 70 and beyond. It is not, as Fruchtenbaum and others modern philosophise, a prophecy of events between the 69th and 70th sevens (that has already spanned a time period of some 2000 years).

Fruchtenbaum (2005), for example, reasons as follows:

While there was no gap of time between the first subdivision of the seventy sevens, there is a gap of time between the second subdivision and the third subdivision. Notice how verse 26 starts out: after the sixty two weeks. The third subdivision begins in verse 27. But in verse 26...we learn that certain things must occur before the third subdivision begins. When he says after the 62 sevens, he means after the conclusion of the second subdivision of the seventy sevens and before the start of of the third subdivision. This phrase clearly shows a gap of time exists between the second and third subdivisions, that is, between the 69th seven and the 70th seven.

This is an astounding exhibition of unsound reasoning. When we say it is very like the argumentation on why fire engines are red, we do not do so with any intent to humiliate, but

do so to emphasize just how easy it is to prove whatever you want to by just subtly adding to the formula that which is missing for your purpose. Just as there is no gap in the prophecy's timeline, there is absolutely nothing in the two verses, for example, that suggest the content of verse 26 must all be concluded before the content of verse 27 can commence. Absence of the term 'after' in verse 27, proves the very opposite of what Fruchtenbaum is suggesting.

Jordan (2007: 461-462) points out that the expression 'cut off' does not refer to the death penalty, and therefore the Messiah's crucifixion per se, but to excommunication, which is exactly what Jesus experienced when the Jewish court condemned Him. (This is in agreement with the Jewish concept of *koret* – transgression for which they believe the soul is cut off from God – such as Deuteronomy 23:2, for example).

What we have here is the fruit of the 13th century decision of a university professor to introduce chapters to the Scriptures and 16th century decision by a printer to number the verses – which inevitably led to the fragmentation of meaning, something that was not present and was never intended in the original writings. Verse 27 is simply a continuation of the whole. Note that it starts with the word 'And', and not with something remotely indicating an understanding of 'after'. There is no sound method of interpretation that demands an understanding that the content of the two verses cannot and do not run simultaneously, whether they do so wholly or in part. To say the “(...) *phrase clearly shows a gap of time exists between the second and third subdivisions (...)*”, is nothing less than gross manipulation of the Scripture to present a predetermined result.

Two parts

It is clear that Daniel 9:26 consists of two parts:

The first part refers to the 70th seven during which Jesus the Christ was crucified, the wrath of God was poured out on Him, and the six purposes given in Daniel 9:24 were fulfilled. The Messiah would be cut off, an expression meaning 'to be

excommunicated'. This occurred in 30 AD. He consequently died not for Himself, but for others (stated, for example, in John 3:16).

In the second part we have a prophecy of the destruction of Jerusalem and the Temple – the result of the Jews' rejection of Messiah. There is absolutely nothing in the text that indicates it was to be concluded during the 70th seven. It refers to the people of a prince that would destroy the city and the sanctuary (the Temple), adding that the end would come like a flood, and that there would be war until the end. History shows that Jerusalem and the temple were destroyed by Roman general Titus and his army in 70 AD. They were overrun and laid waste as if by a great flood or deluge (Jamieson, Fausset & Brown). The very word 'desolation' indicates devastation, or being laid to waste, and it was about Jerusalem, not about modern cities of the world. It does not mean that modern cities cannot, will not and have not been laid to waste, but simply that this prophecy was about Jerusalem and the Temple.

The prophecy was about Jerusalem of the biblical times and not about modern cities of the world of today.

An 'Antichrist' drops into the prophetic picture

Fruchtenbaum (2005) states in this regard that the prince that shall come in this context is the 'Antichrist' of whom Daniel has already spoken in chapters seven and eight. He agrees that the destruction of Jerusalem and the temple took place at the hand of the Romans. Because he interprets the term 'the people' as a nationality and then deducts that this people and the prince who would come (which he states is a future world leader called The Antichrist) is of the same nationality, he concludes that the 'Antichrist' must then be of the same nationality as the people who destroyed the city. He will consequently be a Gentile of Roman origin. It is interesting to note that Fruchtenbaum acknowledges that the concept of a flood is used symbolically to refer to a military invasion, and he states that Jerusalem was

destroyed by a military invasion by Romans, commencing under Vespasian and then completed under Titus.

The term ‘prince’, as was shown earlier, is often used in the Bible to denote persons other than the son of a king. Also, different Aramaic/Hebrew words are translated ‘prince’. Daniel 1:7, for example, refers to the prince of the eunuchs. It is used to denote a head person of any rank or class. In the context of verse 26 it is referring to the military commander of the people (his army) who would come to destroy Jerusalem. Reading a futuristic figure called The Antichrist into the text of Daniel 9:26, is nothing short of reckless methodology. Daniel does not contain an expression which can be interpreted to be an ‘Antimesiah’ in the sense that modern end-times teachers present the Scriptures.

Dr. Hannes Coetzee (2008) points out that the prophecy of 70 sevens is wholly Christ-centred, Messianic in its essence, putting an end to the Old Covenant, and inaugurating the New Testament through Jesus Christ on the Cross of Calvary. The 70th seven (or ‘week’) of the prophecy is the most critical ‘week’ of all history. Christ’s death, burial, resurrection, and the consequent outpouring of His Spirit underpin every New Testament reality. He feels that Satan clouds the issue, putting it into our future, and thereby subtly replaces Christ with the Antichrist. In the process people’s focus is taken off Christ. This is exactly what the fear-inducing ‘left behind theology’ is succeeding in doing. It completely ignores the finished work of Christ. Instead of teaching the Christ-centred message of Daniel, end-times teachers are promoting an Antichrist-centred message. 1 John 3:8 declares that Jesus completely defeated the adversary (the devil). Modern end-times theology implies that this is not true! We underline again, that the prophecy was given to the Jewish people, more specifically the people of the kingdom of Judah, and not to the nations at large.

Daniel 9:27

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make (it) desolate, even until the consummation, and that determined shall be poured upon the desolate (KJV).

He will make a firm covenant with many for one week, but in the middle of the week he will put a stop to sacrifice and offering. And the abomination of desolation will be on the wing of the temple until the decreed destruction is poured out on the desolator (HCSB).

And he shall confirm a covenant with many (for) week one. And in the half of the week he shall make cease sacrifice and offering, and upon a wing as abominations a desolator, even until (the) end and that which decreed was shall out pour on the desolator (TIB).

The danger of using one Bible version only for serious Bible study is illustrated by the translation of the Holman's Christian Standard Bible above. The translator(s) has/have clearly translated interpretation into the text. In their footnote the editors add 'enforce a covenant' as an alternative. However, the Interlinear Bible quoted above confirms the King James Version of a covenant that is confirmed (or strengthened). This is a critical truth to bear in mind, for the confirming or strengthening of a covenant is not the same as making a covenant.

Some teachers of the Rapture doctrine state that the lower case 'h' in 'he' indicates Satan. Coetzee, on the other hand, sees it as referring to Messiah. Which view should one believe? The answer lies in the fact that **the ancient Hebrew language had no capital letters.**

A question that demands a verdict: Where in the Bible is the name or expression, *The Antichrist*, used to describe a futuristic world ruler? The authors could not find any support for such a view.

It was emphasized earlier that verses 26 and 27 form an undivided unit. But for the sake of reference: note that verse 26 describes two actors. One is an individual, Messiah, who is clearly the main actor in this whole section starting with verse 24. The next is a group, people of the prince that shall come and they will destroy the city and the temple . The ‘he’ in verse 27 can therefore only be the Messiah, as it cannot be applied to a group. To apply it to the prince as an individual is to violently force into the grammatical context something it does not state naturally; he is part of the group. In verse 26 of the King James Version, the word ‘himself’, referring to the Messiah, is also in lower case. This type of argument is a good example of the sloppy scholarship one finds in the ‘left behind’ and similar futuristic end-times doctrines. Jamieson, Fausset and Brown, for example, concur that it refers to Messiah.

Romans 15:8 states: *“Now I say that Christ has become a servant of the circumcised on behalf of the truth of God, to confirm the promises to the fathers(…).”* Remember too, that Jesus said (Matt 5:17) He had come to fulfill (literally, to complete) the Law and the prophets – therefore the whole of the Mosaic dispensation. The ‘he’ in verse 27, Messiah, would make the sacrifice and the oblation (offering) to cease. It is confirmed by the New Testament writer to the Hebrews: *“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself”* (Heb 7:27).

The contemporary end-times teachers explain that the covenant mentioned in Dan. 9:27 is a covenant (or peace treaty) that the so-called Antichrist World Ruler will make with the nations for seven years (thus at the start of the 70th week which they state is yet to come). This Antichrist will then break the covenant halfway through this period – therefore after three and a half years. It has already been pointed out that this delayed 70th week (or seven) has no Scriptural basis. Also, verse 27 makes no mention of such a breaking of covenant. That idea was clearly added through a process of philosophy to come to this biblically inaccurate conclusion.

One should not underestimate the influence that philosophising has had and still has on the minds of people. Consider, for example, the following strong ‘Daniel-based’ statement made by someone describing the ‘errors’ in the thinking of those who believe that all Bible prophecy has been fulfilled with the destruction of Jerusalem in 70A.D.:

Makes one wonder how they justify Matthew 24:21 which states that the period after the "antichrist" signs a seven-year peace treaty with Israel will be the worst time in all of history? (The Refiner’s Fire, 2013).

Whichever way one looks at that verse, or even the whole of Matthew 24, there is absolutely no mention of ‘the antichrist’ or of a peace treaty that he will sign with Israel. And this comes from a website with a declared purpose of revealing Biblical Truth in a world of myth and fiction.

During His earthly ministry Jesus stated that He did not come to destroy the Law, which undergirded the Mosaic covenant, but to fulfill it; to complete it (Matt 5:17). The image involved in the Hebraic thought is that of a hollow that is being filled up. In other words, Jesus caused the covenant to prevail with the many Jews who sat under His teaching. Jordan (2007), for example, understands the covenant to be the one God made with Abraham to the effect that the Hebrews would be His special people. Whether one understands the Abrahamic covenant to be involved or the Mosaic, the end result is the same. On the Cross the New Covenant was set in place (Heb 8, 9-10) and the stoning of Stephen, which coincided with the end of the 70th seven (or ‘week’), was the event which sparked the spreading of the Gospel to the ends of the Roman Empire (the *oikomene* or ‘world’).

Fulfilment of the six purposes in Daniel 9:24

We indicated earlier that we would deal with the fulfillment of the six purposes of the seventy sevens prophecy the angel gave Daniel. Certainly, we do not present the following table as

an exhaustive illustration of the extent to which those purposes have been fulfilled, but we believe that they clearly illustrate such fulfillment (Coetzee, 2008).

(1). To finish the transgression: Isaiah 43:25; 53:5; John 19:30; Hebrews 9:15.

(2). To make an end of sins: Matthew 1:21; John 1:29; Romans 3:23-27; Galatians 1:4 and Hebrews 8:12.

(3). To make reconciliation: Romans 4:25; 5:10; 8:32; Galatians 4:5 and Ephesians 2:16.

(4). To bring in everlasting righteousness: Romans 10:3-10; 2 Corinthians 5:21.

(5). To seal up the vision and prophecy: Vision and prophecy sealed up (fulfilled) at the Cross. Isaiah 29:10, 11; Matthew 5:17-20.

(6). To anoint the most Holy: The most Holy is Jesus Christ. Heb 9:11-14.

The Bible, therefore, teaches that all six the purposes of the prophecy were fulfilled at the cross. Yet, even then, the apostles and other disciples remained in Jerusalem. Approximately three and a half years after the crucifixion, Stephen is stoned and the believers, all but the apostles according to Acts 8:1, become scattered throughout the land of Judea and Samaria under the persecution that broke out. This scattering is the beginning of taking the Good News of Messiah and the message of the Kingdom of God from Jerusalem to the nations.

THE LATTER DAYS PROPHECIES

“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and understanding of the vision” (Daniel 10:1).

INTRODUCTORY REMARKS

The Book of Daniel essentially comprises two sets of prophecies and we now come to the concluding part of the second set.

Chapters 2, 7 and 8 of Daniel deal with the unfolding of the political environment of the period. In Chapters 9 through 12, on the other hand, the primary focus is on Daniel’s people and their holy city, Jerusalem. The roles of other nations are presented insofar as they affect the destiny of the Jewish people. Daniel 11 is the longest continuous prophecy in the Bible, dealing with events that would affect the Jews from the 5th to the 1st centuries BC.

DOUBLE PROPHECY OR FALSE DOCTRINE?

In Chapters 10, 11 and 12 one finds reconfirmation of the fact, already stated clearly in Chapter 9, that these specific prophecies of Daniel were directed at the Jewish people, their holy city Jerusalem, and the temple in Jerusalem, for example: *“Now I am come to make thee understand what shall befall **thy***

people in the latter days: for yet the vision (is) for (many) days” (Dan 10:14; authors’ accentuation). This very specific indication of context leaves no room for application of the prophecies to other nations and situations.

The end of days

After reading one of our articles, one pastor reacted strongly stating that there are over 300 references to the end-times in the Bible. Consequently there will be end-times (in the sense of contemporary end-times doctrines of something in our near future). From his reaction it was clear that in his understanding the concept of end-times has one meaning and context only, and those end-times are connected to a rapture-related event somewhere in our near future. Also, we have long ago lost count of the number of sermons over the years in which expressions like ‘in these last days’ were used. This almost nonchalant use of terminology once again accentuates why it is so important to make sure we have our contextual understanding and definitions correct – and that would demand one to consider more than just our Westernized mode of thinking.

Dubov (2009, under the Jewish Chabad.org umbrella) writes that the term ‘End of Days’ has always been taken in Hebraic understanding as a **reference to the messianic era**. In other words, the people of the culture within whose cultural, historical, geographical and literary context the books of the Old Testament had been written have always understood the concept as relevant to the messianic era. By studying their writings one is left with no doubt that they understood the end of days to be a convergence, a coming together of times in the coming of the long awaited Messiah. If we, then, believe that Jesus of Nazareth was and is that Messiah, on what grounds can we now redefine the meaning of expressions such as the end of days, or latter days, or end of the age (Matt 24)? The only reason

The ancient Hebrews have always understood the end-times as reference to the messianic era.

for such a definition is to make it fit the modern man-made end-times teachings. There is no biblical substantiation apart from the manipulation of the contextual aspects of the relevant Scriptures. You may want to read again the rabbinic prohibition to count the ‘weeks’ that was mentioned earlier. One needs to take similar care when you read words such as ‘world’ in our translations, especially so when they are read in an end-times context.

We already pointed out earlier that the visions (or prophecies if you will) in Daniel 7 and 8 described the development of the political scenery, and the growth and demise of the four great Gentile empires over a set time frame, and culminating in the Messianic Kingdom:

I continued watching in the night visions, and I saw One like the son of man coming with the clouds of heaven. He approached the Ancient of Days and was escorted before Him. He was given authority to rule, and glory, and a kingdom; so that those of every people, nation, and language should serve Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will not be destroyed.

The kingdom, dominion, and greatness of the kingdoms under all of heaven will be given to the people, the holy ones of the Most High. His kingdom will be an everlasting kingdom, and all rulers will serve and obey Him (Dan 7:13, 14 & 27).

In Matthew 4:17 we read that Jesus of Nazareth began his earthly ministry by preaching, “*Repent, because the kingdom of heaven has come near.*” Like Greek thought, our English (and Afrikaans, and...) understanding would be that those words declare it is not yet here, implying that the Kingdom of God was still to come. The Hebrew concept, however, is the word *karav*, and it really means the opposite. In other words, *karav* stated that the Kingdom had arrived (Bivin & Blizzard, 1994: 62)! This essence of nearness is the same as, for example, the Deuteronomy 4:7 statement that God is near to His people. God

is not at a distance, but with them; among them. See Psalm 145:18 as another example of this sense of ‘nearness’.

When Paul, who used to be a committed student of Judaism, told the Philippians (4:5) that they should let their graciousness be known to everyone, for the Lord is near, he would have had this concept in mind within that very same context and not the opposite idea of a Lord which was still to come. When Jesus of Nazareth died on the cross He cried out, “*It is finished!*”, and not “*It is almost finished!*” or something to that effect. The Kingdom of God (or Kingdom of Heaven in Hebraic thought) had been established on earth (as it is in heaven) as an everlasting kingdom. It is not a geographical area on earth, but the sphere of God’s authority and reign. **The Hebrews regarded it as the manifestation of God’s power through His people – in other words, the realm of manifest exercise rather than its extent** (Bivin & Blizzard, 1994: 62).

The modern end-times teachers would want us to believe differently as they import gaps, postponements, and parenthesis into the covenants and prophecies in the Bible. Such insertions destroy any thought of something that is everlasting.

We do not accentuate the fact of who the prophecies were addressed to without very, very good reason. The moment they are transferred out of their true context to other nations and times, we run into trouble and become guilty of misrepresentation of the Scriptures, however noble one’s motives might be. Take the 2300 ‘days’ of Daniel 8:14, for example. The accurate translation should read ‘*2300 evenings and mornings*’, as some versions do (for example, *The Complete Jewish Bible* and the *Holman Christian Standard Bible*). **The previous verse sets the context, which is that of the daily sacrifice that took place in the evening and in the morning: thus indicating only 1150 days.**

Teachers of a prominent denomination however, insist on 2300 full days and then also substitute one year for each of the 2300 ‘days’, (like they correctly do in their understanding the 70 sevens prophecy). Using this calculation they then arrive at the 19th century date on which their church was founded. Thus they

support their claim to be the ‘chosen remnant’, the Elect that God had in mind with this prophecy. Apart from taking the prophecy totally out of its true Biblical context, they also lose sight of the fact (or conveniently ignore it) that the 70 sevens prophecy in Daniel 9 uses different words or concepts from those that are used in Daniel 8:23.

The expression used in Daniel 9 is *sabua*, and it is a masculine noun meaning seven; a week, a group of seven days or years. It indicates a unit of seven (Zodhiates, e-Sword). Two words are used together in Daniel 8:14. The first is *ereb*, a masculine noun referring to evening, and the second is *boqer*, a masculine noun meaning daybreak, or morning (Zodhiates). They indicate two separate events and not one in the way it is used in Genesis 1, where the two are merged into one concept by the expressions ‘the first day’, ‘the second day’, and so forth.

Unless one imposes an explanation you wish to have into the context, we simply do not have two similar concepts and therefore it is poor scholarship to impose the same application upon both cases. We need to get the correct context in place, for by not doing so we can conjure up all sorts of results to suit our own intentions.

Daniel 10 - 11

Please bear in mind once again, that what we present here is an extremely concise overview of historical developments. It would take a very voluminous book to include all the detail, and this is not our purpose. There are many very detailed books available in this regard and we provide a valuable list in the back of the book for those readers who would like to undertake a more in-depth study.

Daniel 10 leads us into Chapter 11 and the defeat of the Persian army and navy under king Xerxes at the hands of Greece in 480 BC, thus preparing the way for the deterioration and final demise of the Persian Empire just on one and a half century later. Eventually Alexander the Great, who reigned from 336 BC to 323 BC, conquered Persia. His reign was short lived and with

his death the Empire did not pass on to his descendants, but was divided between his four generals (as the prophecy accurately foretold).

The Jewish people were influenced by two of these only and at various times, namely Syria (the king of the North; Dan. 11:6) and Egypt (the king of the South; Dan 11:5). These kings (over several generations) were continually warring against each other, and the Jewish people suffered in turn from each as they vented their anger and frustrations on Jerusalem. In fact, these wars spanned a period of approximately 200 years (verses 5-28).

Antiochus III the Great became ruler of the northern kingdom, Syria, in the year 223 BC, a 100 years after the division of the Greek Empire. He was succeeded by his son Antiochus IV Epiphanes 48 years later, in 175 BC. Epiphanes ruled until 163 BC and his excursions against the South included various invasions of Jerusalem and desecrations of the temple (verses 28 and 29-35). In the second invasion Antiochus' soldiers under the command of his general Apollonius attacked Jerusalem on the Sabbath, killed many, plundered and burned the city, and took many women and children as slaves.

Apollonius desecrated the temple, abolished the daily sacrifice and erected an altar to Zeus on the altar of burnt offering outside the temple. He not only offered a pig on this altar, but compelled the Jews to do so as well on the 25th of each month to celebrate Antiochus Epiphanes' birthday (Dan 11:29-31). History shows that he was helped by some renegade Jews, and also that great numbers of God-fearing Jews who rose against the invaders were slain (verse 32) (DePriest, 2009). The epithet Epiphanes comes from the expression *theós epiphanes*. It is a designation given to himself by Antiochus IV Epiphanes, and it means 'the god who appears or reveals himself' (International Standard Bible Encyclopedia, e-Sword).

Antiochus eventually sought to completely eradicate the Jewish religion and establish Greek polytheism (many gods) in its place. The observance of Jewish laws became punishable by death – especially those relating to the Sabbath and circumcision (DePriest, 2009). This desecration of the temple and resulting

uprising by a God-fearing group of Jews (which became known as the Maccabean revolt), was of short duration according to the assurance given to Daniel (8:14).

The fulfillment of the prophecies in Daniel 10 and 11 is most exact and there are well documented sources of this history available to us today.

Abomination of desolation

The Hebrew word indicates something that is filthy, loathsome and abhorrent. The expression is used to describe religious and other practices that were abhorrent to God. Daniel added the idea of a desolate abode to qualify this understanding even stronger (ISBC).

Although there are different views in this regard, and which are especially impacted by the modern end-times doctrines, and although some Jewish rabbis had different ideas, the rabbis as a whole are considered to understand the expression in Daniel to describe the desecration of the temple by the forces of Antiochus Epiphanes when they erected a Zeus statue in its sacred precincts (Ginzberg, 2002). Jesus the Christ would later describe a similar (and not the same) occurrence in a conversation with His close disciples when they asked Him about the end of the age.

Unfortunately the original formulators and teachers of the popular modern end-times doctrines have philosophised these references beyond their context and meaning into something which is still to be sometime in our future. The authors have seen this supposed future abomination depicted in one video as a massive computer in the supposedly rebuilt temple. There is simply no Scriptural foundation for this. You have to add it, to force it into the Biblical text. It is a creation of Greek philosophical approaches and techniques, something the original apostles already battled with in their days.

The ‘Antichrist’ is forced into the scene...again!

The context and structure of the text of Daniel 11 does indeed show a change of focus from verse 35 to verse 36. There is no need to philosophise such a change into the text. But, bear in mind in this regard once more the fact that the ancient manuscripts did not contain chapters, nor verse numbers, which were thirteenth and sixteenth century developments respectively. Unfortunately this change has given rise to much difference of opinion among scholars. What is important though is the fact that there are absolutely no grounds to read into it a change of prophecy from the people of Judah and their holy city, to being a prophecy unto the nations of the 21st century. It is still part of the same prophecy of events leading to the, at that time, still awaited Messianic era. Mauro (1921), for example, describes it as an outline in continuous historical form, of the main events of the ‘latter days’ or ‘end of days’, which referred to the Messianic era. It is still part of a larger prophecy to the people of Judah and Jerusalem!

The prophecy to the people of Judah does not change along the line into a prophecy unto the 21st century nations.

Let us first consider the modern end-times views which all describe events that are supposedly somewhere in our future. Teachers of these views generally also acknowledge that Daniel 11:23-35 refer to the reign of Antiochus Epiphanes and the well recorded events that took place during his reign. There is wide agreement among scholars of the different groups that verses 32-35 deal with the period of the Maccabees or (H)Asmonean rule. But it is with verse 36 that they move completely out of the Biblical text and context by forcing their futuristic Antichrist world ruler into the picture again, with statements such as the following: *“It is generally accepted by many Bible scholars that at this point the focus passes from Antiochus IV Epiphanes to the person whom he pre-figures, namely the ANTICHRIST!”* (Roebert, 1992: 166).

A core characteristic of the approach of popular modern end-times teaching is the application of a double prophecy approach to Bible interpretation, something several scholars of centuries past, for example Milton Terry (1883: 495-496), have spoken out against. Roebert (1992: 166), an example of this double-prophecy school of thought, makes the following statement in his book on Daniel:

We are dealing here with a **double prophecy**. That means it is a prophecy which has double fulfillment, firstly in a person that was going to emerge in the near future, who would be a picture or a type of a second more significant person that was being prophesied about. In other words a leader would emerge who would be very much like the ultimate leader that he pre-figured (Authors' accentuation).

By inserting their 'church age' gap or break into the prophetic timeline here, the popular modern end-times teachers are taking a leap right out of the text, flying straight over the Roman Empire and many centuries into the future. The Roman era was, ironically, the most important one of the four involved in the prophetic timeline in Daniel. It was during the Roman era that the Messiah was born, was acknowledged, was crucified, was resurrected and ascended to His throne at the right hand of the Father. And it was during the Roman era that the Holy Spirit was poured out.

In order to make the Daniel prophecies fit their popular modern end-times doctrines, these prophets and teachers had and have no choice but to prophesy in some way a restoration of a modern version of the Roman Empire that would be made up of ten 'kingdoms' according to Daniel 7:23-25. This, they have been proposing, would be found in the formation and growth of the European Union and they were eagerly waiting for this union to reach a membership of ten. Unfortunately the European Union quickly grew way past a membership of ten. Consequently their theology of excuses have had to come up with new explanations for the umpteenth time. Now some are waiting for a number of these countries to merge again in order

to arrive at the number of ten once more. There are also other combinations of organisations that have surfaced in recent times.

Bear in mind also that Jerusalem of today is no longer the holy city, however much people still try to present it as such.

**Jerusalem of today is
no longer the holy city
of the Bible record.**

That holy city with its temple as the centre of God's presence was destroyed in the year 70 AD and it will never be the holy city again.

Are you perhaps still skeptical of this statement? We have shown it before, but let us refresh your mind in this regard:

'Sir,' the woman replied, 'I see that You are a prophet. Our fathers worship on this mountain, yet you [Jews] say that the place to worship is in Jerusalem'. Jesus told her, 'Believe Me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem (...) **an hour is coming, and is now here**, when the **true worshippers** will worship the Father in spirit and truth.' (John 4:19-23).

(...) you **have come** to Mount Zion, to the city of the living God (the heavenly Jerusalem) (...) (Hebrews 12:22) (Authors' accentuations).

As we noted before, there are many very detailed works available if you wish to make an in-depth, verse by verse study of the historical fulfillment of the Daniel prophecies. The second group of note, you will find hold the view that Daniel 11:36 simply continues details of the reign of Antiochus Epiphanes. To do so **they insert** the expression '(of the North)' after 'then the king' in verse 36. Everywhere else, however, there is clear indication of North or South when a king is mentioned.

A third view, and the one which seems to fit the descriptions in the following verses, is that this king was Herod the Great. Remember, **we are dealing with a prophecy in continuous historical form covering a specific era, the second term term of Jewish national existence.** The prophecy's subject is not the kingdom of Syria or Egypt.

DePriest (2009) follows the lead of Mauro and points out that both secular history and the New Testament record the acts of a king who appeared on the scene in Palestine at the end of the Asmonean period. This king was Herod the Great. King Herod was not only part and parcel of the Roman era and of the fulfillment of the Messianic prophecies, the climax of the ‘latter days’ under the Mosaic Covenant, but he alone was called by the title of king in the Gospels. He alone had that rank and authority in Palestine in the Jewish era after the captivity in Babylon. Whereas other verses clearly distinguish between the ‘king of the north’ and the ‘king of the south’, the text of verse 36 speaks only of ‘the king’, the emphatic Hebrew article being used. One needs to thoroughly consider this reality.

The events following verse 36 represent a period of cunning political intrigue in which the Roman politician and general Mark Anthony and his lover, Cleopatra, queen of Egypt played an important part. Verses 40-43 describe the full establishment of Roman domination over Judea and demise of the kingdom of the South. During all of these events Herod exercised shrewd political maneuvering, which saw him being given continued rule over Palestine (including Judea) by Rome.

We read in verse 44 that reports from the east and the north would terrify the king and this indeed came true for Herod. Tidings from the east came through the wise men (or magi) who brought tidings of one who was born king of the Jews. Matthew 2:1-3 state that Herod was troubled by this news and all Jerusalem with him. He most certainly reacted with great fury and annihilation of many. In the same period news from the north (Rome) reached him about supposed conspiracy against him by two of his sons, which he then had killed.

Herod eventually fell seriously ill and retired to his winter palace at Jericho (between the Mediterranean Sea, Dead Sea and the holy mountain). Five days after also ordering the execution of his eldest son, Herod died, meeting his end with no one to help him (Mauro, 1921).

Daniel 12

Daniel 12 is just a concise wrap up of the climax of the prophecies in the book. It mentions a terrible time of distress which is called a great tribulation by Jesus the Christ in his Matthew 24 prophecy of the end of the Mosaic age to his close disciples (verse 1). **All Daniel's people who would be found written in the book would escape (verse 1)**. Those who were 'sleeping in the dust', therefore in the temporary holding place known as *sheol* (Old Testament) and *hades* (New Testament), would be resurrected (verse 2). We will look at these matters in a follow up to this book, when we walk through the prophecy of Jesus of Nazareth as recorded in Matthew 24.

CONCLUSION

Christians (and skeptics too) have been intrigued by Bible prophecy throughout the centuries. It has become even more so in modern times because of the enormous developments in first, availability of the printed media, and then the electronic media with its worldwide radio and television coverage. More recently the information technology has brought the spreading of knowledge into homes on a scale not even thought possible just a handful of decades ago.

Television, for example, brought the ability to broadcast programs across the globe and one sermon can be viewed within seconds thousands of kilometres away. Sadly, the electronics itself does not discern truth and fiction as it sends its signals throughout the world. People are exposed not only to the truth in an instant, but also to untruths dressed up in biblical terminology. The sincerity of the broadcasters is not questioned. We are simply showing the dangerous reality that Christian television unfortunately cannot escape.

The Book of Daniel has been foundational to end-times teaching, whether it is on a formal teaching scale or as entertainment. The seventy sevens prophecy in Daniel 9 is probably one of the best known parts of Bible prophecy, sadly

because of the array of popular end-times fiction built on it and with which the Christian world has been flooded. Hal Lindsey and Carole C. Carson's book, *The Late, Great Planet Earth*, published in 1970, became a runaway bestseller. By 1990, 28 million copies had been sold. It was adapted into a movie in 1979 and a number of sequels were written. Focusing on key passages from Daniel, Ezekiel and Revelation, the two authors suggested that the 'end' might play out in the 1980s. The book very strongly implied that the so-called rapture would take place in 1988 (Wikipedia, 2013). The '*Left Behind*' series of Tim LaHaye and Jerry B. Jenkins sold some 65 million books, and the late reverend Jerry Falwell declared that, apart from the Bible, no book has had such an impact on modern Christendom than the first book in this series (Wikipedia, 2013)! Wow! What a statement, considering that it is supposedly a work of fiction! Imagine the harm such a book would be found to have done if it transpired that it was based on wrong Biblical interpretation, as we indeed believe it is.

History confirms that every prophecy in Daniel has been fulfilled. Extensive commentaries have been produced over a number of centuries showing the very accurate and detailed fulfillment of the Bible prophecies. It is sad testimony that so much of these have been suppressed in so many Christian circles, whereas all kinds of fiction and impositions have been presented and promoted at random.

We could not, as we noted, try to give a verse by verse analysis here, for it was never the purpose of the book from the start. There are good works available in this regard if one desires to undertake a more detailed study, and we do make some suggestions after the References section. Nonetheless, it would certainly help the reader to examine the record of the history of the Jews by Josephus, if only the record of the first century siege and destruction of Jerusalem. His complete works are often included with Bible based computer programs. Contemporary print editions are also easily obtained.

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RECOMMENDED RESOURCES

There are many resources available on the biblical book of Daniel, reflecting diverse theologies. The electronic era has brought us various helpful instruments and electronic books written over the past four centuries and even further back. We

provide this short list to get our readers started, as we are sure one will lead to more, as they have done for us.

They are not provided in any sequence of priority.

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ABOUT THE AUTHORS



Gerrie and Martie Malan were married in 1970. He started out in a new career in the South African Correctional Services soon after and remained with that department for 25 years. The couple were transferred many times through the years and also moved between Cape Town and Pretoria twice a year for eight years while Gerrie was a member of the Correctional Services' parliamentary staff. Needless to say, while Martie worked for shorter spells during those 25 years, she was mostly found in the role of homemaker, raising their three children in what was often difficult circumstances.

After being released on pension through sheer burnout in 1995, Gerrie became a lecturer in Correctional Services Management for the Technikon SA, which was later amalgamated with the University of South Africa. It was in this time that they left the reformed church in which they were both raised and embarked on a search for biblical truth through the

Pentecostal and Charismatic environments. This journey proved to be a learning experience second to none. It provided wonderful experiences, but unfortunately also exposed them to man-made doctrines and practices they found raising more and more questions as they studied the Scriptures intensively.

Martie had in the meantime taken up studies in Bible-based counselling and was soon joined by Gerrie. While she specialised in the area of emotional healing, he focused on spiritual warfare. Once again they gained valuable knowledge - even in the sense of identifying unbiblical practices. Gerrie progressed into further studies in ministry and carried on until he completed a doctorate in Systematic Theology through the United Kingdom-based Calvary University. His thesis focussed on the 'born again' and 'in Christ' concepts. Martie's focus turned to intensive Bible study on various doctrines, including the biblical end-times content, but setting aside all the popular modern books and audio-visual material that so strongly influences the human mind.

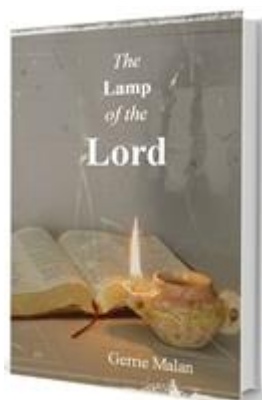
A home fellowship of five in April 2001 quickly grew into a weekly meeting of 50. The group eventually became a formalised congregation (Hosea Christian Family Church). This congregation later amalgamated with another, with Gerrie and Martie taking up leadership of the Bible College. Today they are not connected by membership of any denomination, and free of denominational chains and stumbling blocks, they are able to focus on searching unhindered for biblical truth to the many questions they have developed from their journey through the Reformed, Pentecostal and Charismatic traditions. Unlike many others who have turned their back on the Bible in similar processes, they feel they have gained much more understanding of the Bible's simple truth when it is stripped of the many centuries of philosophising and pollution that has robbed humanity of the kingdom living God wanted for them.

This book is part result of their search to discern biblical truth amidst the many man-made doctrines on end-times issues Christians are being confronted with. While they have no wish to be controversial, Gerrie and Martie accept that their work will

often be controversial as they address the traditions and holy cows of the many organisational Christian environments.

You can contact them through their website:
www.hoseaconnection.org.

MORE BOOKS BY THE AUTHORS



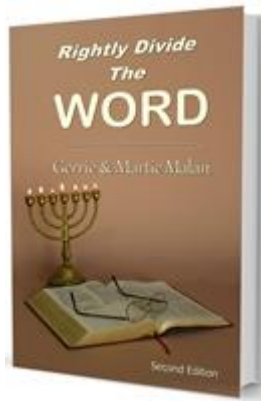
THE LAMP OF THE LORD

(Biblical View of the Human Soul)

Gerrie Malan

The Bible does not give a clear and precise definition of the soul. The same is true of the expressions 'spirit' and 'spiritual'. Considering the influence of pagan philosophy and Greek philosophical techniques on Christian thought throughout the centuries, and adding the modern variety of approaches to interpretation, it is no wonder that confusion reigns in this regard. In their efforts to fill this void Christian teachers and writers have been presenting teaching filled with assumption and confusion, albeit clothed in biblical terminology. This book is presented as an attempt to facilitate accurate understanding of

the concepts that are used widely in popular seminars pertaining to matters such as spiritual deliverance and emotional healing.



RIGHTLY DIVIDE THE WORD

Gerrie & Martie Malan

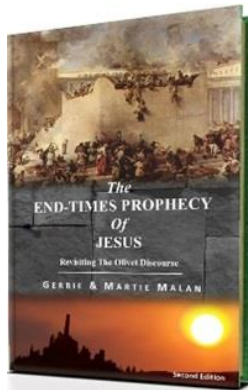
With this book the authors have focused on presenting a book for the average reader of the Bible, to facilitate a true and accurate understanding of the Scriptures. They discuss a number of basic, yet important principles to bear in mind when reading the Bible and point out the many distortions that pagan philosophical practices have led to, as well as errors flowing from subjectivity in translations of the Bible. A few important terms and expressions are discussed in the last chapter to illustrate why rightly dividing the word of truth is deemed so critical. **This is a free ebook.**



SNY DIE WOORD REGUIT

Gerrie & Martie Malan

This is the Afrikaans version of *Rightly Divide The Word*. **It is also a free ebook.**



THE END-TIMES PROPHECY OF JESUS

(Revisiting The Olivet Discourse)

Gerrie & Martie Malan

The electronic and other media have had a profound impact on the distribution of knowledge throughout the world. Knowledge

of Bible teaching in various formats has been experiencing the same impact. One can specifically highlight the biblical end-times, in view of the numerous contemporary books and films or DVD's on such topics and man's natural interest in this regard through the centuries. Because Jesus of Nazareth is on record as God's ultimate prophet, it is inevitable that His end-times prophecy would assume an important place in all the sermons, teachings, books and multi media that have been created on these topics. With this book the authors have revisited the end-times prophecy of Jesus as recorded in Matthew 24, Mark 13 and Luke 21. They have focussed on studying every section of the prophecy within the context that the original readers and audiences would have understood to be involved. At the same time their focus remained on presenting a relative concise book with the average reader as priority instead of a voluminous academic one. It is a book that is certain to stimulate a willingness to search for the biblical truth, especially in view of the many attempts to question the reliability of the Bible. The outcome might surprise many.



DIE EINDTYDPROFESIE VAN JESUS

(Die Profetiese Rede Opnuut Beskou)

Gerrie & Martie Malan

This is the Afrikaans version of *The End-times Prophecy Of Jesus*.

Authors' Website: www.hoseaconnection.org

Visit their author's pages at

<https://www.smashwords.com/profile/view/hoseacon> and

<https://www.amazon.com/author/gerriemalan>